

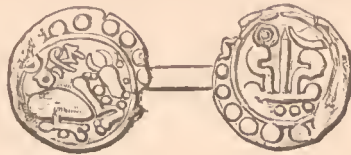
Gokanna, Daṇḍa-náyaka, Kesa-dhátu, and Loka-wunga, collected their forces at the Western gate,* and broke in, each through a different rampart or gate, and entered the city, and slaughtered an immense host of Tamils and their cavalry. Kulasekhara then became afraid, and escaped through the East gate in disguise, and got away. So the Siñhalese destroyed many Tamils, and took much plunder, and put up flags of victory, and celebrated a festival of victory, and made Wirapáñḍu king with great ceremony.

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*Note on an Arakanese Coin.*—By CAPTAIN G. E. FRYER, *Officiating Deputy Commissioner of Sandoway.*

The subject of this paper is a small silver coin of about the size of a four-anna piece (Fig. 1) bearing the following device, *obverse*, a bull cou-

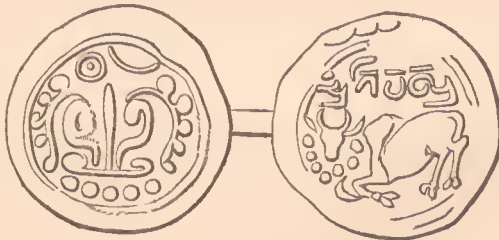
Fig. 1.



chant, caparisoned, Nagari characters imperfect: *reverse*, the sun, and crescent moon and trident within a circle, outside of which is a row of round dots.

The coin is smaller than those described by Captain Latter in the Journal for February, 1846, but is of precisely the same type as two therein figured, one of which is here reproduced (fig. 2).

Fig. 2.

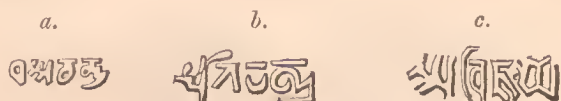


Captain Latter thought that they were "Shivite coins probably appertaining to a time when the emblems of the worship of Shiva and those of

\* The name of the city being not given, there must I think be a misreading in the word Siya-nandawu-rata, translated above "to their own countries." (*Siya*, one's own from *swa*). *Nagara* in Sanskrit is *nuwara* in Siñhalese, and *ra* is the sign of the dative case; the latter half of siyauandawu-rata should therefore perhaps be *nuwarata* and the former half the name of the city, *Siyana* or *Siyata* (there being so distinction made in my MS. between *t* and *n*), or some such name.

Buddhism had something in common; for we see in them the Buddhist triglyph represented by the trident of Shiva. On each side is a scroll and beneath are certain round dots. These dots are curious, for they here occupy the same position in reference to the triglyph of Shiva that the guttæ do to the triglyph of architecture," and he called them symbolical coins, because he considered they represented "whatever ideas they were intended to convey by means of pure symbolism alone, and afforded no clue by which to connect them with any particular prince."

The characters upon the coin now exhibited are too indistinct to admit of their being deciphered, but those upon Captain Latter's are clear and well defined, and I trust to be able to show that they are not, as has been supposed, symbolical coins, but are, in fact, records of an ancient dynasty of Arakan kings. The titles upon the obverse of Captain Latter's coins, are here reproduced.



Captain Latter considered "(c) to represent the characteristics of the old Pali Alphabet with the exception of the first letter and may be read *Srī Vrieghau*. The other two may be determined by those better versed in the old Nagari character; (b) is of a more ancient type than (a), which last is of the same class as the characters comprising the inscription on the temple of Shiva in the village of Darshi, described in the Society's Journal, No. 43, July, 1835."

With the exception of the final compound *ndr* in (a) and (b), which is probably modern, the characters seem to correspond with the Sanskrit of the fifth century A. D., as given in the table of modifications at p. 276, Vol. VII of the Journal, for 1838.

Our Assistant Secretary, Pratápaehandra Ghosha, well-versed in Nagari characters, has proposed the following readings for these letters—(c) instead of *Srī vrieghau*, he would read *Srī-vi-krama*: (b) *Srī-ta-candra*: (a) *Dhama-chandra*. Thus two out of the three end in *chandra*.

Captain Latter in his paper states, that a popular tradition is connected with these coins, which shortly is as follows:—a certain Arakan king, before setting out on a voyage to China, left with his wife a ring, and told her in case he did not return in seven years, she was to raise to the throne and marry any person whom it would fit. It fitted a herdsman whom she married, and who, in commemoration of his origin, put on these coins an ox and a goad (the trident).

In Vol. XIII of the Journal, pp. 36, 37, Captain (now Sir Arthur) Phayre tells us in his 'History of Arakan,' that the monarch who set out for

China was *Cula taing candra*, the ninth and last sovereign of the dynasty of the city of *Vaisali*, and that his wife *Cau-da-devi*, in  $\frac{\text{Arakan era } 319}{\text{A. D. } 957}$ , first married and raised to the throne a chief of the *Myu* tribe, named *Amyatu*, and on his death, seven years after, married his nephew *Pe-byu*, both of whom the ring was found to fit. After *Pe-byu's* accession in A. D. 964, he abandoned the city of *Vaisali*, and closed a dynasty which had virtually ended in A. D. 957, when *Cula taing candra* was drowned on his return from China. All the names in this dynasty end in *candra*, and that of the seventh king *Siri taing candra* is so like *Sri ta candra* on one of Captain Latter's coins, that the identity seems complete.

I think therefore we may rightly regard these coins as records of the *Vaisali* dynasty of Arakan, of which there reigned in lineal succession nine kings from A. D. 788 to 957, or throughout a period of 169 years, synchronous with the Anglo-Saxon period of English history.

| <i>Dynasty of Vaisali.</i>    | A. D. |
|-------------------------------|-------|
| 1. Maha taing candra, .....   | 788   |
| 2. Suriya taing candra, ..... | 810   |
| 3. Mola taing candra, .....   | 830   |
| 4. Pola taing candra, .....   | 849   |
| 5. Kala taing candra, .....   | 875   |
| 6. Dula taing candra, .....   | 884   |
| 7. Siri taing candra, .....   | 903   |
| 8. Singha taing candra, ..... | 935   |
| 9. Cula taing candra, .....   | 951   |

